Hello Jesse, this information is from another elder, for what it's worth take this in glean from it, test it and ponder on it, but we don't believe it is ascended to divorce and remarry under biblical conditions. We believe people are taking that whole entire chapter out of context.

Is it a 'sin' to divorce someone, and then marry someone else?

There is a HUGE need in the body of Messiah to have clarity on this very controversial topic. I will be attempting to gather all the relevant passages from His Word together in one document so we can see the entire picture. Taking just a few verses from the Newest Covenant and making a doctrine out of them is not wise. Torah (the first five books of your Bible) must ALWAYS be the foundation from which we build on.

All Scripture is Torah. It's instruction by God. No part of Scripture ever contradicts another and none are wrong.

I firmly believe that neither Yeshua / Jesus, nor Paul, have the authority to add to nor take away from Torah.

Christ as God clearly did add to Torah and He has revealed it progressively over time. Nobody subtracted from Torah. It almost sounds like you're rejecting the authority of the New Testament as Scripture. In so doing, you're also rejecting the prophets of old.

We’re commanded not to do so in the Torah.

It's not true that God cannot add to His own instructions or send prophets to do so on His behalf.

Did Yeshua create a new command by saying a man can not divorce a woman and then marry someone else?

Christ did not introduce a new law prohibiting divorce and remarriage; rather, He reaffirmed God's original design for marriage, showing that divorce was only permitted due to Israel’s hardness of heart, not because it was ever righteous. Throughout both the Old and New Testaments, God consistently declares His hatred for divorce and upholds the sanctity of marriage. Here are key passages from both covenants that establish this:

Malachi 2:16 (KJV) – "For the Lord, the God of Israel, saith that he hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously."

- This verse explicitly states that God hates divorce ("putting away") and sees it as an act of treachery.

Genesis 2:24 (KJV) – "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

- From the beginning, God designed marriage as a permanent union.
- **Deuteronomy 24:1-4 (KJV)** outlines the

regulations for divorce, showing that it was permitted, but with restrictions.

- However, Yehoshua later clarifies that this was a concession due to Israel's stubbornness, not God's perfect will on the matter (Matthew 19:8).

A Non-Virgin Bride unless she were a widow was Considered a Harlot and Put to Death

- **Deuteronomy 22:13-21 (KJV)** – If a man married a woman and found she was not a virgin, she was to be stoned:
- *Verse 21:* "Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you."

Matthew 19:3-9 (KJV)

- *Verse 8:* "He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but

from the beginning it was not so."
- **Matthew 5:32 (KJV)** – "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."
- **Luke 16:18 (KJV)** – "Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery."
- **Romans 7:2-3 (KJV)** – "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband."
- **1 Corinthians 7:10-11 (KJV)** – "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife."

Or, that the woman can’t marry someone else after a divorce?
Nowhere in the Bible does a woman ever initate divorce. Christ said a man can only divorce a woman for her fornication, in which case she would also be put to death with the man who defiled her as the Law says.

Did Yeshua change Torah and say that instead of stoning a wife for adultery, you can instead just simply divorce her?
No, He never did. Both parties who are convicted of fornication are to be put to death by stoning.

I’d also like to say right here at the beginning that the blood of Yeshua cleanses us from ALL sin and transgression of Torah.

It cleanses the elect. Active fornicators and those who encourage fornication may not be

God's sheep.

There is NO sin that can not be covered by His atonement, except the blaspheming of His Spirit. His blood is not weak! If you were in the world and not in covenant with Yah, and you made some terrible decisions marrying the wrong spouse and ended up divorced, and then married 10 other people, you are under no condemnation from Him.

Seems terrible advice. Those who walk with Christ will not commit sin expecting to be forgiven abusing the grace given to them. This is why the judgments of the Law must be reinstated. After the first instance of adultery the sin would be put away from Israel. Perhaps you'll still be forgiven in heaven but that doesn't mean actions don't have consequences. You could likewise murder 10 people and be put to death and maybe God would forgive you but that doesn't make murder okay. It doesn't mean society should ignore God's judgment and allow you to continue your harm, whether you have some justification for it or not.

If you have repented and turned from the worldly ways, you are forgiven! Trust in His work of redemption!

The only way you can repent is if God sends the ruach/Holy Spirit to convict you and He chooses to extend His grace to wash you. Grace is a free gift. Repentance doesn't grant faith. Faith allows and causes repentance.

A divorce should be the very last resort with tremendous amounts of effort being given first to make the marriage work, with prayer, fasting, transparency and honesty, and repeated communications expressing wants, needs, expectations, repentance, humility, etc. Marriage is making ***a covenant vow*** to love and respect and no one should take that lightly or frivolously!

Marriage is Biblically not a particular way of acting within a marriage. It is not a particular vow. Marriage is quite literally when two become one through sexual union. At which point God demands the bride price be paid to the unbetrothed virgins father. This is ideally arranged with the father ahead of time and the woman is protected from defilement by her parents. Whether before or after, God demands the bride price be paid, the sexual union happens. And that is marriage, when two become one. Particular vows are nowhere commanded to be given. It appears to be a given you'll be together for life, as this is what God has ordained. Nobody is permitted to break that marriage covenant. Any extra vows and someone breaking them cannot invalidate the marriage. Lying is not cause for divorce.

Let’s discuss initially what a real marriage is. To the best of my understanding, an ideal marriage in the eyes of Yah would be:

What is ideal or not doesn't justify divorce. An unideal marriage is still a marriage.

1) A father (with counsel from the mother) finding a righteous groom for his virgin daughter.

Fathers Biblically also have found wives for their sons, not just his daughters. Mothers have mentioned their thoughts which seem in alignment with the father.

The only case I know of where a mother is the one to actually choose a wife for her son without the father being involved is Ishmael who was not a child of promise. So it would not be the best example to emulate.
Genesis 21:21 (KJV) – *"And his mother took him a wife out of the land of Egypt."*

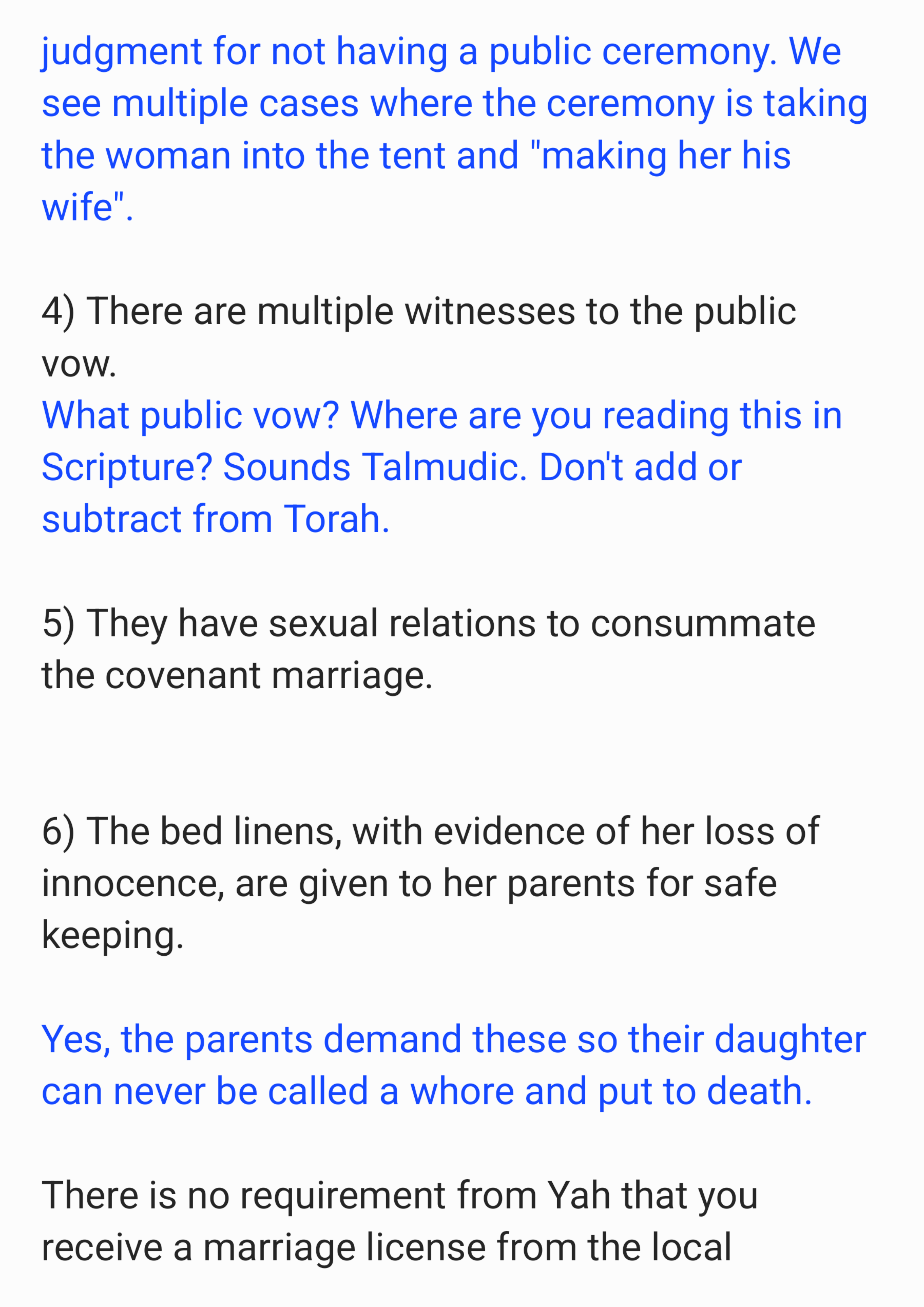
Ruth had assistance from her mother in law but this was the only person available to her with authority. Boaz was a kinsmen redeemer so he was a close male relative who naturally agreed.

Moms are wise to reinforce Biblical commands. Jacob's mother saw first hand how wicked Esau transgressed in taking strange wives and spoke

up ensuring it wasn't repeated with Jacob:
Genesis 27:46 (KJV) – *"And Rebekah said to Isaac, I am weary of my life because of the daughters of Heth: if Jacob take a wife of the daughters of Heth, such as these which are of the daughters of the land, what good shall my life do me?"*

2) The daughter agrees to the match (begins the betrothal period).
The daughter or son must agree with their parents to honor their parents. Betrothal periods are optional but when the bride price is paid, they are considered essentially married as far as property rights go. To deflower a betrothed woman is a capital offense for the man and for the woman if she were an active participant or didn't call out in town so assumed to be going along with it.

3) They have a public ceremony where the groom makes a vow that he is taking her in covenant as a ‘wife’.
This is not Biblically required. There is no



judgment for not having a public ceremony. We see multiple cases where the ceremony is taking the woman into the tent and "making her his wife".

4) There are multiple witnesses to the public vow.

What public vow? Where are you reading this in Scripture? Sounds Talmudic. Don't add or subtract from Torah.

5) They have sexual relations to consummate the covenant marriage.

6) The bed linens, with evidence of her loss of innocence, are given to her parents for safe keeping.

Yes, the parents demand these so their daughter can never be called a whore and put to death.

There is no requirement from Yah that you receive a marriage license from the local

government, or that a ceremony be performed by some man in authority.
Correct

I’ve heard men teach that there’s no Biblical example of having a public wedding ceremony nor having witnesses to the marital vows between a husband and wife, but I think these four references prove otherwise:

Here the marriage is agreed upon by Rebecca’s father and brother, being the witnesses and not being done secretly just between Isaac and Rebecca later:

The man with property rights over Rebekah, consented to her being married. This isn't a ceremony or a vow.
Sometimes this step is skipped and we're told what to do in such situations. The verse is mentioned at the bottom of this section. I'd recommend safeguarding your daughters to prevent them being around a potential man you wouldn't want to be her husband. The verse is

here:
And if a man entice a maid that is not betrothed, and lie with her, he shall surely endow her to be his wife.
Exodus 22:16

Genesis 24:48-54 And I bowed my head and worshiped יהוה, and blessed יהוה, the God of my master Abraham, who had led me in the right way to take my master's brother's daughter to his son. And now if you will deal kindly and truthfully with my master, tell me. And if not, tell me so that I may turn to the right hand or to the left. And Laban and Bethuel answered and said, The thing has come forth from יהוה. We cannot speak to you bad or good. Behold! Rivqah is before you; take her and go. And let her be the wife of your master's son, even as יהוה has spoken. And it happened, when Abraham's servant heard their words, he bowed himself to the earth to יהוה, bowing himself to the earth. And the servant brought forth jewels of silver, and jewels of gold, and clothing, and gave them to Rivqah. He also gave precious things to her brother and to her mother. And they ate and drank, he and the men with him, and stayed all night. And they rose up in the morning, and he said, Send me away to my master.

And here we have Laban gathering a bunch of men together as witnesses and having a feast before Jacob is allowed to take his new bride:

As a father could do. He could even make the man go harvest some Phillistine foreskin from killed heathens as Saul did in the case of David to secure the dowry. This doesn't mean it is a command from Yah for every father to follow that example. It's not commanded to also trick Jacob by making him defile Leah first, but Laban did that too and Jacob still had to pay the bride price and keep her as a wife.

Genesis 29:16-22 And Laḇan had two daughters, the name of the elder was Leah, and the name of the younger was Raḥchel. And Leah’s eyes were weak, but Raḥchel was lovely of form and appearance. And Ya‘aqoḇ loved Rahchel, so he said, “Let me serve you seven years for Rahchel your younger daughter.” And Laḇan said, “It is better that I give her to you than that I should give her to another man. Stay with me.” So Yaʽaqoḇ served seven years for Rahchel, and they seemed to him but a few days because of the love he had for her. Then Yaʽaqoḇ said to Laḇan, “Give me my wife, for my days are completed, and let me go in to her.” And Laḇan gathered all the men of the place and made a feast. And it came to be in the evening, that he took Leah his daughter and brought her to Yaʽaqoḇ. And he went in to her.

And Boaz having witnesses:

Ruth 4:9-11 And Boaz said to the elders and all the people, You are witnesses this day that I have bought all that was Elimelech's and all that was Chilion's and Machlon's, from the hand of Naomi. And also Ruth of Moab, the wife of Machlon, I have purchased to be my wife, to raise up the name of the dead on his inheritance, so that the name of the dead may not be cut off from among his brothers and from the gate of his place. You are witnesses this day. And all the people in the gate, and the elders, said, We are witnesses. May יהוה make the woman who has come into your house like Rahchel and like Leah, for these two built the house of Israel. And may you be blessed in Ephratah, and be famous in Bethlehem.

In the case of Ruth, this was not a typical marriage. It was the instance of redeeming widow Ruth's debts and letting others know in case a closer kinsman redeemer wanted her as wife. It turned out there was one but he didn't want to pay the debts. His loss.

And we also have the wedding that Yeshua attended in Qanah where He turned water into wine- a very public wedding ceremony with many witnesses and the bridegroom still in attendance. (John ch 2:1-11)

We aren't told explictly who the bride groom is here but we also aren't told a wedding feast is mandatory. It's certainly something someone could have if they wanted. If finances or personal preference restrict such feasts, it would not be a sin to do otherwise as there is no law requiring a feast.

I had a discussion with a man about whether or not it’s Biblical to have a public ceremony ***with witnesses***. He insisted it was not Biblical, and I said it was.

Anecdotal situations where something happened doesn't subtract or add to Biblical commands and instructions.

Within hours of that discussion with him, I had a heartbreaking private chat with a sweet sister where she confessed that her new husband had just left her and she wasn’t sure if she was married or not because they had only done a small private thing with no witnesses besides her mother.

Having a mother as witness is not private. Hopefully the father if around was also consenting.

Her supposed ‘husband’ had told her that there was no reason to do anything public with witnesses, and that marriage is only between a husband, his wife and יהוה. She believed him. She’s clearly devastated and has now realized that he only wanted sex with no obligations and he wanted no witnesses to see his act of treachery and abuse.

You already said the mother was around and seemingly consenting . Did she obtain a dowry first? Did she collect the stained bed sheets? If not, where is her father and why did her parents fail her in this manner allowing her near such a man and failing to take the outlined precautions given to us in Scripture? The man is clearly at fault but not the only one and how would a more public ceremony have prevented the same things absent and additional precautions?

And this man claimed to be a Torah keeper! So even if you happen to believe there’s not enough evidence in the Bible to prove that a public ceremony and witnesses are required, <although I do> it's just common sense and gives the bride some amount of protection and safety from sensual wolves in sheep's clothing.

Well it doesn't say that it is required. It can be a protection among Torah observant community if the man fears disfellowship or if Biblical judgments were returned. Otherwise the parents choosing a better husband, a dowry and bed sheets are the only things protecting her.

Some believe that a man having sexual relations with a woman makes them married, but looking at these two texts, it proves otherwise:

John 4:14-18 <Yeshua> "But whoever drinks of the water that I will give him shall never be thirsty. The water that I give him will become a fountain of water within him, springing up to eternal life!"
"Sir," the woman tells Him, "give me this water, so I won't get thirsty or have to come all the way

here to draw water!”
He tells her, “Go call your husband, and then come back here.”
“I don’t have a husband,” the woman replied.
Yeshua tells her, “You’ve said it right, ‘I have no husband.’ For you’ve had five husbands, and the man you have now isn’t your husband. This you’ve spoken truthfully!”

Notice Yeshua does not call her an ‘adulteress’. And if marrying after being divorced is adultery, she would not have had five ‘husbands’.
None of them would have been ‘marriages’ either (except the first one), but rather illegitimate unions. And the last man that she's currently with is not her ‘husband’ Yeshua said. So living together (without a public vow) doesn't make you married either. When it comes to what the government calls ‘common law marriage’, honestly I’m not completely sure how Yah would see that. It would be my ***guess*** that if they call each other ‘husband’ and ‘wife’ and they say and admit that they’re married, that Yah would see them as married. But to take the guesswork

out of it, and to make sure they’re in right standing with Yah, I would suggest a simple ceremony with a few witnesses.

You seem to be suggesting more about the story than what is told. This woman could have been married and widowed 5 times and living with a man she has not had sexual relations with or who hasn't paid the bride price, perhaps another kinsman redeemer. Yehoshua didn't call her an adulteress. It's not that He is changing the definition of adultery, or marriage.

Shechem defiled Dinah, the daughter of Jacob, but that didn’t make them married, as you see in the text- his father is asking if Shechem can marry her after the fact.

Genesis 34:5-9 Now Jacob had heard that he <Shechem> had defiled his daughter Dinah while his sons were with his livestock in the field, so Jacob kept quiet until they came in. Meanwhile Shechem’s father Hamor went out to Jacob in order to speak with him. Jacob’s sons had already come in from the field when they heard, and the men were deeply grieved and furious, because he had committed a vile deed in Israel by lying with Jacob’s daughter, which ought never to be done. But Hamor spoke with them saying, “My son Shechem—he’s very attached to your daughter. Please give her to him for a wife. Intermarry with us. You can give your daughters to us, and you can take our daughters for yourselves.”

This is not a valid example because you're leaving out a vital part which is hinted at in the text. "Intermarry with us..."
Shechem was a Hivite prince.
Genesis 34:2 (KJV) – *"And when Shechem the son of Hamor the Hivite, prince of the country, saw her, he took her, and lay with her, and defiled her."*

God forbade intermarriage with Hivites, with Canaanites. There was no way that she was allowed to be with them. She was just defiled.

Genesis 24:3 (KJV) – *"And I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell."*

Exodus 34:15-16 (KJV) – *"Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods."*

Deuteronomy 7:1-4 (KJV) – *"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou; And when the Lord thy God shall deliver them before thee; thou shalt smite* *them, and utterly destroy them; thou shalt make no covenant with them, nor shew mercy unto them: Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly."*

I could list more such verses to make my point.

Now let's lay a foundation from Tanakh regarding marriage, divorce and adultery, and then we'll come back to the hard to understand passages in the Renewed Covenant/NT.

In the Torah we have the plumb line for what all righteousness is, as well as what sin is specifically defined as. Many like to say that divorce is 'sin', but I will say that if that's true, then Yehovah sinned by divorcing Israel!

Divorce is a sin... except for fornication. God divorced Israel for her adultery and fornications.

We know that can’t possibly be true! And could it be true that He regulates and instructs us on how to ‘sin’ either? Of course not! With that understanding, here we have specific instructions about divorce and sending a wife away:

Deuteronomy 24:1-4 “When a man takes a wife and shall marry her, then it shall be, if she finds no favor in his eyes because he has found a matter of uncoveredness <in Hebrew, the word is ‘ervah’> in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house, and if she left his house and went and became another man’s wife, and the latter husband shall hate her and write her a certificate of divorce, and put it in her hand, and send her out of his house, or when the latter husband dies who took her to be his wife, then her former husband who sent her away is not allowed to take her back to be his wife after she has been defiled, for that would be an abomination before יהוה. And do not bring sin on the land which יהוה your Elohim is giving you as an inheritance.”

‘ervâh is connected to sexual immorality as we see in *Leviticus 18:6-19, Genesis 9:22, and Lamentations 1:8.*

I want to point out that the reason for the divorce isn’t because of adultery <na’aph, in Hebrew>. Adultery requires DEATH according to Torah, not a divorce.

I agree that such things tend to demand death. Since divorce was an option here, it suggests something less than outright adultery—perhaps **immodesty, indecent behavior, or promiscuity before marriage** (like hidden fornication). This would align with **Deuteronomy 22:13-21**, where a woman found **not to be a virgin** on her wedding night was supposed to be put to death. But if the offense was unclear or not provable, the husband might have had the option to divorce instead.

Some scholars believe *'ervâh* could include behaviors that dishonored the husband, such as **flirtation, immodesty, or rebelliousness** (like Proverbs 7:11-12 describes of a wayward woman).

This clearly is not the plan God has for the righteous and Christ comments on the passage directly.
Matthew 19:8-9 (KJV) – *"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."*

This is from Nehemia Gordon's article titled, Does the Lord really hate divorce? – Another view of Malachi 2:16:

All the major translations besides KJV have "I hate divorce" rather than "he hates divorce". If you look in Hebrew you won't find the word "I" or a verbal form which expresses "I". In fact, if you read it in Hebrew, you'll see something quite surprising:

"For he hated to divorce, says YHWH God of Israel..." (NG)

Who is this "he" that hated to divorce? Could it possibly be YHWH? One rule of Biblical Hebrew is that it does not contain "indirect speech". For example, it never has a sentence like: 'Nehemia says he is really tired.' It always has, '"I am really tired", says Nehemia.' If it said, "Nehemia says he is really tired." it would mean that someone else is tired ("he"), not Nehemia. So if YHWH says, "he hated to divorce" (or even: "he hated divorce"), it could not be YHWH who hates divorce, but some other person being referred to as "he". When all these translations translated "I hate divorce" they were consciously and intentionally changing what it says in Hebrew, creating a new prophecy which does not appear in the book of Malachi. This can be confirmed by reading on in the verse:

"Because he hated to divorce, says YHWH God of Israel, and he covered his garment with corruption, says YHWH of hosts. So be careful for your spirits, do not betray!" (Mal 2:16 [NG])
Another thing YHWH says in this same verse is, "he covered his garment with corruption". Now how come when YHWH says, "he hated to divorce" they changed it in translation to, "I hate divorce"; but when YHWH said, "he covered his garment with corruption" they did not change it to, "I covered my garment with corruption"? Obviously because YHWH would not cover His garment over with corruption (not even metaphorically). In both statements, the "he" is not YHWH but someone else. This someone else both hated divorce and covered his garment with corruption.
So what on earth is going on here? Who is this "he"? Just read the entire context. The answer is right there! In v. 13 Malachi says that Judah has made the altar to weep so that their sacrifices are no longer acceptable. In verse 14 Judah asks what they have done and Malachi responds that YHWH is upset that Judah has "betrayed"

the wife of his youth. How did he betray the wife of his youth? This is already explained in vv.10-11:
"(10) Is there not one father to all of us? Did not one God create us all? Why has a man betrayed his brother, desecrating the covenant of our fathers? (11) Judah has betrayed and done an abomination in Israel and Jerusalem, for Judah has desecrated the holy one of YHWH whom he loved and husbanded the daughter of a foreign god."
So this "he", Judah, "betrayed" the wife of his youth by marrying the daughter of a foreign god. Put differently, he married an idolatrous woman. This is a violation of the covenant of our forefathers which forbids us to marry idolaters (Dt 7:1-4). This is the "betrayal" Malachi is speaking about. But why is this a betrayal to the Israelite wife of his youth? Isn't this just a betrayal to YHWH? Mal 2:16 explains, that because the Judahite hated to divorce "he covered his garment with corruption". In other words, rather than divorce his Israelite wife, giving her the opportunity to remarry and live a

normal life, this Judahite, who hated divorce, kept her as a wife while at the same time he married a heathen woman. This is the betrayal of the Judahite man against the Israelite wife of his youth, which makes the altar weep.
So it is not that YHWH hates divorce. It simply does not say that in Mal 2:16.

Nehemia Gordon's argument is based on **a selective reading of Hebrew grammar** and an **incorrect assumption about the context of Malachi 2:16**.

The key Hebrew phrase in **Malachi 2:16** is:
ki sānē' shallaḥ amar) כִּי־שָׂנֵא שַׁלַּח אָמַר יְהוָה
(*YHWH*

- For he hates" or "For one " – **('ki sānē) כִּי־שָׂנֵא** "hates
- "divorce" or "to send away" – **(shallaḥ) שַׁלַּח**
- "says YHWH" – **(amar YHWH) אָמַר יְהוָה**

Why This Should Be Read as "I Hate

Divorce"

- **The verb "hates" (שָׂנֵא, *sānēʾ*) is singular but lacks a direct subject**
- This could be understood impersonally: **"For one hates divorce"** or **"For he hates divorce"**.
- However, since **YHWH is the one speaking**, the natural reading is **"I hate divorce"** unless otherwise specified.

Hebrew often omits pronouns when the subject is clear

- The previous verses discuss **God's judgment on Judah's unfaithfulness**, making YHWH the natural speaker.
- Hebrew frequently drops pronouns when context supplies the subject (e.g., **Exodus 33:19**, where "I will be gracious" lacks an explicit "I").

Malachi frequently uses direct divine speech

- Throughout Malachi, **God speaks directly**:
- *"I have loved you, saith the Lord."* (Malachi 1:2)
- *"Ye have robbed me."* (Malachi 3:8)

- Malachi 2:16 **fits this pattern**, making "I hate divorce" the most natural reading.

Gordon argues that **"he hates divorce"** must refer to **Judah**, not God. However, Hebrew **does allow indirect speech**, and subject pronouns are often implied. The burden of proof is on Gordon to show why **this passage alone** would be an exception.

The Context of Malachi 2 Refutes His Interpretation

Malachi 2:13-16 **condemns Judah for their treachery**:

- They **broke their covenant** with their wives.
- They **acted faithlessly before God**.
- They **profaned the sanctuary** by marrying foreign women (Malachi 2:11).

But Gordon's argument contradicts the logic of the passage:

- He claims **Judah was refusing to divorce their first wives** while marrying foreign women.

- However, the text **explicitly condemns Judah for divorcing their first wives** in betrayal:
- *"The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously."* (Malachi 2:14)
- *"Let none deal treacherously against the wife of his youth."* (Malachi 2:15)
- **If Judah "hated to divorce," why would God rebuke them for treachery against their wives?**

The Meaning of "Covering One's Garment with Violence"

Malachi 2:16 also says:
"For one covereth violence with his garment, saith the Lord of hosts."

- In ancient Hebrew culture, **a man's garment symbolized his authority, marriage, and protection** (Ruth 3:9, Ezekiel 16:8).
- To **"cover his garment with violence"** suggests an act of treachery—likely **divorcing one's wife unjustly.**
- **Jeremiah 3:1** also links divorce to

unfaithfulness:

- *"They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted?"*
- Thus, the phrase **reinforces the idea that God condemns divorce.**

What YHWH hates is a husband who abandons his wife for another.

This is also true. Exodus 21:10 clearly says
If he take him another wife; her food, her raiment, and her duty of marriage, shall he not diminish.

An abandoned wife is not divorced, so she cannot remarry, but at the same time her husband does not fulfill his husbandly duties to her. So she is stuck in limbo. The abandoned wife of the youth is a theme that appears

elsewhere in Scripture. Isa 54:16, says:
"For like a sad and abandoned wife, has YHWH called you, and as a wife of youth having been rejected, says YHWH." (NG)
In this verse Israel is summoned by YHWH as an abandoned wife of youth who was been rejected but is now being taken back by her husband.
It is significant that Mal 2:16 ends, "do not betray!" Whatever this "betrayal" is, YHWH is forbidding us to do it. Could YHWH be forbidding divorce? YHWH wrote in His Torah that divorce is permissible (Dt 24:1-4). In fact, this same passage contain a direct prohibition that YHWH indeed hates, but it is not divorce:
"(1) When a man take a wife and husbands her, and it shall come to pass, if she not find favor in his eyes, for he has found in her a matter of nakedness, then he shall write for her a document of cutting off and place it in her hand and send her away from his house. (2) If she shall go out of his house and go and become another man's wife. (3) And the second husband hates her and writes for her a document of cutting off and places it in her hand and sends

her from his house, or if the second husband who took her as a wife dies, (4) The first husband will not be able to take her to be his wife again after he has divorced her for she was defiled, for it is an abomination before YHWH. You shall not cause the land to which YHWH your God gave you as an inherited portion to sin."

We see here that not only is divorce permissible, but the divorced woman is completely free to marry a second husband. The only thing that is forbidden is for a divorced couple to remarry after the woman has been with a second man.

By being with a second man, the woman is defiled for the first husband and can never remarry him."

Nehemia Gordon

So as we can see from what Nehemia has uncovered in the Hebrew text and from the context, that Yehovah does not say He hates divorce.

I don't know how you got that. Nehemia is promoting a dangerous heresy so contrary to all Scripture as I've already illustrated throughout my responses.

Let’s move on now to the topic and definition of ‘adultery’-

Not many are aware of this, but the culture teaches a different definition of adultery than the Bible does- CULTURE says that any time a married woman or a married man has sex with anyone outside their marriage it's adultery. But that is not true according to Scripture. Looking at the word adultery in its context all throughout His Word, it's only when a married woman is unfaithful, when a man (whether single or married) has sex with a MARRIED woman, when a man marries a woman who was put away without a written certificate of divorce, or when a married man puts away a wife without a written certificate of divorce and she then marries another man. The first husband is then guilty of adultery because of what she has done and what he has caused by not legally divorcing her.

Christ makes it clear for a woman to divorce and remarry is adultery for anyone involved. I don't know how you can avoid that clear point without rejecting Scripture itself.

I realize the shock value of this statement, but it is true according to the Bible- a married man having sex with someone other than his wife is not defined as ‘adultery'

It's not adultery or fornication unless he defile another man's wife, take a woman of a forbidden nation, or engage in another improper marriage such in regards to incest laws.
It wouldn't be adultery because he would by the law have to endow that woman to be his wife. To have sex with her and not endow her would be fornication.

He might possibly be guilty of breaking a marriage vow/covenant, lying, deception, etc., but it’s not adultery.
Leviticus 20:10 And a man who commits adultery with the wife of another man, who commits adultery with the wife of his neighbor:

the adulterer and the adulteress shall certainly be put to death.

Deuteronomy 22:22 When a man is found lying with a woman married to a husband, then both of them shall die, both the man that lay with the woman, and the woman. Thus you shall purge the evil from Yisra’ěl.

Ezekiel 16:32 The wife who commits adultery who takes strangers instead of her husband!

Matthew 5:31 & 32 “And it has been said, ‘Whoever puts away <without a certificate of divorce> his wife, let him give her a certificate of divorce.’ But I say to you that whoever puts away <without a certificate of divorce> his wife, except for the matter of immodesty, makes her commit adultery. And whoever marries a woman who has been put away <without a written certificate of divorce> commits adultery.

You're adding to Christ's words here. He never allowed a bill of divorce to put away a wife who was not guilty of fornication. The clear text is saying fornication is the only cause to put her away. What a dangerous heresy and tries to completely undo the simple nature of Christ's words

Matthew 19:9 And I <Yeshua/Jesus> say to you, whoever puts away his wife, <without a certificate of divorce> except on the grounds of immodesty, and <she> marries another, <he> commits adultery. And whoever marries her who has been put away <without a certificate of divorce> commits adultery.”

Again adding to Christ's words to make it as if he didn't say anything. Heresy

We can see from those passages that adultery carries the DEATH PENALTY and is not grounds for a simple divorce instead.

Well then it is good Christ never said the divorced woman found guilty of fornication is exempt from the death penalty. In fact, he seems to be supporting it. The fact that her husband is divorcing her for the only cause allowed, fornication, is a death sentence. Nobody disputes that. Christ is focusing on rebuking the heresy of the Pharisees that you could divorce and remarry. The same heresy that is being repeated by too many today.

The Hebrew word definition from Strong's for adultery is-
H5003
נָאַף
nâ'aph
naw-af'
A primitive root;
to commit adultery;
figuratively to apostatize:
- adulterer (-ess),
commit (-ing) adultery,
woman that breaks wedlock
So we see that a man having relations with a married woman is adultery, but NOT usually because he is married, but because SHE is

married.

Men and women are not the same. A man is free to take multiple wives biblically. Women are not free to take multiple husbands.

The following is one primary example where we see divorce regulated in Torah- (Yah does not regulate sin, or something that is forbidden). Notice that there is no condemnation nor prohibition in the passage for the wife marrying a second husband, and she clearly has not committed adultery. There is no claim that the second husband is committing adultery by marrying a divorced woman either.

Deuteronomy 24:1-4 When a man takes a wife and shall marry her, then it shall be, if she finds no favor in his eyes because he has found a matter of immodesty <ervah in Hebrew> in her, and he shall write her a certificate of divorce, and put it in her hand, and send her out of his house, and if she left his house and went and became another man's wife, and the latter husband shall hate her and write her a certificate of divorce, and put it in her hand, and send her out of his house, or when the latter husband dies who took her to be his wife, then her former husband who sent her away is not allowed to take her back to be his wife after she has been defiled, for that would be an abomination before יהוה. And do not bring sin on the land which יהוה your Elohim is giving you as an inheritance.

In verse 4 of Deuteronomy 24, the wife becomes defiled or unclean to her first husband once she’s married a second husband, but it does not mean she’s been defiled otherwise for all other men too. I’ve heard from many men that they don’t want to marry a divorced woman because she’s been defiled. But from the next verse we’ll look at, she’s only been defiled to her first husband, not everyone after.

The Hebrew phrase in Deuteronomy 24:1 for a

‘written certificate of divorcement’ is ספר כריתת, sepher ker-ee-thooth, from the word karat, to cut. This phrase plays a big part in understanding the NT verses we’ll look at later, so keep this in mind.
The Hebrew word for ‘send away’ is ‘shalach’ שׁלח H7971. The Hebrew word for ‘divorce’ is ‘garash’ גרושׁ H1644. Shalach is a very common word in Hebrew and is used in various situations, not just for sending away a wife. Garash is not quite as common and is translated only three times for divorced or driven out. It’s very important to understand that to LEGALLY put away a wife/send away a wife/divorce a wife, it’s a TWO PART PROCESS- the wife is sent away, and then MUST also be given a written certificate of divorce! Without the paper of divorce, the wife is still bound to her husband, even though she’s been sent away.

It says here that a daughter without children, who has been divorced/garash, is not ‘defiled’ and may still partake of the offerings from her father’s work as a priest-

Leviticus 22:13 And when a priest’s daughter is a widow or divorced/garash, and has no child, and has returned to her father’s house as in her youth, she does eat her father’s food, but no stranger eats of it.

Regarding Deuteronomy 24 She is considered "defiled" in the eyes of her first husband because she has remarried, which breaks the original covenant. This passage **does not** remove the general prohibition of a man marrying a divorced woman, especially in light of Christ's **teachings** in the New Testament, where remarriage after divorce is considered **adultery** unless the divorce was due to **fornication, in which case she is to be put to death along with the other party.**

Deuteronomy 24:4 clearly says that the woman is "defiled" by marrying a second husband. It's a sinful relationship.

Leviticus 22:13 shows that a divorced or widowed priest’s daughter is not morally defiled but is allowed to return to her father’s house. It clarifies that divorce, in some cases, does not carry a moral defilement if and only if the woman remains without children and is returned to her father’s house. For how could she be defiled if she never engaged in fornication but went to her father?

The **defilement** in Deuteronomy 24:4 is linked to a **specific restriction**: **the first husband cannot take her back after she has remarried**. This does not mean that she is free to marry any man without consequences. It does not mean divorce is not sin. It's saying to take a defiled woman is wrong.

"Shalach" (to send away) is the initial act, and **"garash" (to divorce)** is the formalized process of severing the marriage. The presence of a "certificate of divorce" only ensures the legality of the divorce but does not make remarriage permissible under the broader biblical principles that marriage is a sacred covenant that cannot be lightly dissolved.

Abraham divorced Hagar-

Genesis 21:14 And Aḇraham rose early in the morning, and took bread and a skin of water, which he gave to Haḡar, putting it on her shoulder, also the boy, and sent/shalach her away. And she left and wandered in the Wilderness of Be’ĕrsheḇa.

No, he sent her away. They had a separation.
Hagar also was a slave/concubine.
This act of sending Hagar away is **not a formal divorce** but rather a **separation** due to the pressures between Sarah and Hagar, and the fact that **Ishmael was not to inherit alongside Isaac** (the son of promise).
Hagar was never legally divorced, but rather **sent away**. In ancient biblical society, the rights and

status of slave wives and concubines were different from those of free wives, but they still held **legal rights**, especially in matters of protection and provision.

Interestingly Israelite women could rarely become slave wives. Hagar was not an Israelite. She held less rights than an Israelite woman.

Perhaps he didn't need to issue a divorce because of this.
"If a man sells his daughter to be a slave, she shall not go out as the male slaves do. If she does not please her master, who has betrothed her to himself, then he shall let her be redeemed..."
Genesis 21:14 says that Abraham gave her **bread and water** for her journey. This indicates that Abraham, even in sending her away, did not simply cast her out without care. He provided for her sustenance, recognizing her as the **mother of his child**. Even though Hagar was a slave and concubine, she was still treated with respect and given resources to survive, which highlights that

she had **rights**.

Moreover, the **God of Israel** did not forsake Hagar and Ishmael. **Genesis 21:17-19** tells us that when Hagar and Ishmael were in the wilderness, God heard the boy’s cries and intervened by providing for them.

"And God heard the voice of the lad. Then the angel of God called to Hagar out of heaven and said to her, 'What ails you, Hagar? Fear not, for God has heard the voice of the lad where he is. Arise, lift up the lad and hold him with your hand, for I will make him a great nation.'"

This shows that Hagar and Ishmael were not simply discarded, and their **future** and **well-being** were still part of God’s plan, confirming that Hagar had a certain standing in the family structure, though she was a slave.

The act of sending Hagar away in **Genesis 21:14** is better understood as an act of **separation** rather than a **formal divorce**. A formal divorce, especially in the case of a wife, would require a **written certificate** of divorce (as per

Deuteronomy 24:1). Abraham did not issue such a document in this case, nor did he sever the marriage covenant legally. Instead, he **sent Hagar away**, likely out of necessity due to the tensions with Sarah, and to ensure that Isaac, the child of promise, would not share in the inheritance alongside Ishmael.

Yah divorced Israel-

Jeremiah 3:8 & 9 “And I saw that for all the causes for which backsliding Yisra’ĕl had committed adultery, I had put her away/shalach and given her a certificate of divorce; yet her treacherous sister Yehuḏah did not fear, but went and committed whoring too. And it came to be, through her frivolous whoring, that she defiled the land and committed adultery with stones and wood.”

Metaphorically. And Christ died before

remarrying Israel. She was never free to remarry anyone else.

And Yah divorced Judah-

Malachai 2:11 Yehuḏah has acted treacherously, and an abomination has been done in Yisra’ěl and in Yerushalayim, for Yehuḏah has profaned what is set-apart to יהוה – which He had loved – and has married the daughter of a foreign mighty one. Let יהוה cut off/karat from the tents of Yaʽaqoḇ the man who does this – stirring up or answering, and bringing an offering to יהוה of hosts!

No, Yahweh did not divorce Yehudah in **Malachi 2:11**.
This verse is not about God divorcing Yehudah, but rather about **Yehuḏah dealing treacherously** with God.
In **Malachi 2:11**, God is addressing Yehudi **spiritual adultery**, not a literal divorce. The **"treacherous"** behavior refers to the people of Judah marrying forbidden women of nations

which are pagan by their very nature being of Nephilim origin.

Yah regulates divorce here-

Exodus 21:2-6 When you buy a Hebrew servant, he serves six years, and in the seventh he goes out free, for naught. If he comes in by himself, he goes out by himself; if he comes in married, then his wife shall go out with him. If his master has given him a wife, and she has borne him sons or daughters, the wife and her children are her master’s, and he goes out by himself. And if the servant truly says, ‘I love my master, my wife, and my children, let me not go out free,’ then his master shall bring him before Elohim, and shall bring him to the door, or to the doorpost, and his master shall pierce his ear with an awl. And he shall serve him forever.

No, he doesn't. Yahweh upholds a masters property rights over slaves. The woman never belonged to the husband.

ONLY Levitical priests are forbidden from marrying a divorced women- (Says nothing about other men being forbidden to marry divorced women)

Leviticus 21:14 A widow or a divorced/garash woman or a defiled woman or a temple prostitute – these he <priest> does not take. But a virgin of his own people he does take as a wife.

Levitical priests cannot marry widows. There should be no divorced woman. That God has such requirements for his priests shows you how seriously He takes this. It should show it was always His plan regarding marriage which He explains in more detail while here on earth refuting Pharasaical twisting.

Also in the millennial reign the priests of Tzadoq can not marry divorced women- (Says nothing about other men being forbidden to marry divorced women).

In the millennial reign all men are considered priests and kings

Ezekiel 44:22 “And they <Tzadoq priests> do not take as wife a widow or a divorced/garash woman, but take virgins of the seed of the house of Yisra’ĕl, or widows of priests.

Another place where Yah regulates divorce-

Deuteronomy 21:10-14When you go out to fight against your enemies, and יהוה your Elohim shall give them into your hand, and you shall take them captive, and shall see among the captives a woman fair of form, and shall delight in her and once she’s married a second husband, but it does not mean she’s been defiled otherwise for all other men too. I’ve heard from many men that they don’t want to marry a divorced woman because she’s been defiled. But from the next verse we’ll look at, she’s only been defiled to her first husband, not everyone after.

I don't know what you're saying here. This verse is about taking the young virgins for yourself when warring with cousin nations which aren't forbidden as wives. Notice in verse 13 she bewails not her dead husband but rather her father and mother.

In Ezrah chapter 10 we read that some of the Israelite men were told by Ezrah to divorce/separate themselves from their pagan wives (approximately 113 women and some children) who were foreign/nokree and forbidden by Torah.

Yes In Ezra 9 and 10 and elsewhere Israel were to put away strange wives. This is far different than putting away a proper wife. Yahweh is not worried about a strange woman remarrying. His Holiness laws are principally to protect Israel with sojourner cousin nations as well.

Okay, now to cover some of the hard to understand passages in the Renewed Covenant/NT. I think the biggest reason for so much of the confusion is because of two different words being used in the Greek that didn’t come through well into the English versions.

G630
ἀπολύω
apoluō
ap-ol-oo'-o
From G575 and G3089; to free fully, that is, (literally) relieve, release, dismiss (reflexively depart), or (figuratively) let die, pardon, or (specifically) divorce: - (let) depart, dismiss, divorce, forgive, let go, loose, put (send) away, release, set at liberty.

and-

G647
ἀποστάσιον
apostasion
ap-os-tas'-ee-on
Neuter of a (presumed) adjective from a derivative of G868; properly something separative, that is, (specifically) divorce: - (writing of) divorcement.

Total KJV occurrences: 3

The word apoloo-o would be the corresponding word for shalach in the Hebrew- send away.

Matthew 5:31-32 “And it has been said, ‘Whoever puts away/apoloo-o his wife, let him give her a written certificate of divorce/apostasion.’ But I say to you that whoever puts away/apoloo-o his wife, <without the required written letter of divorce> except for the matter of immodesty makes her commit adultery. And whoever marries a woman who has been put away <without a written certificate of divorce> commits adultery.”

Matthew 19:3-9 And the Pharisees came to Him, trying Him, and saying to Him, “Is it right for a man to put away his wife for every reason?” And He answering, said to them, “Did you not read that He who made them at the beginning (before the fall of mankind) made them male and female, and said, ‘For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh'? "So that they are no longer two, but one flesh. Therefore, what Elohim has joined together, let man not separate." They said to Him, "Why then did Mosheh command to give a certificate of divorce, and to put her away?" He said to them, "Because of the hardness of your hearts, Mosheh allowed you to put away your wives, but from the beginning it was not so.

Well there you have it. Don't be hard hearted. Listen to the words of Yehoshua here. Remove your extra nonsense about, without a bill of divorce. Christ clearly says here the bill of divorce cannot even exist absent fornication and those who disobey are transgressing. I mean dang, the Pharisees even tried to use the argument you're hung up on. "But Moshe allowed a certificate..."

"And I say to you, whoever puts away his wife, <without a written certificate of divorce> except on the ground of immodesty/ervah, and marries another, commits adultery. And whoever marries her who has been put away <without a written certificate of divorce> commits adultery."

For what cause is Yeshua saying men could put away a wife? Immodesty/ervah, just as Deuteronomy 24 states. Hard-hearted men were putting away wives without a written certificate of divorce for any and every stupid reason imaginable. He pointed them back to Torah and stated why they could divorce wives- immodesty.

Fornication is a capital offense. He said from the beginning fornication is the ONLY cause for divorce.

After praying about these verses and asking Him for understanding, I immediately went to The 1998 Scriptures translation to see how they worded Matthew 5:32 and they have in their footnote that whoring/fornication is connected to 'ervah' from Deuteronomy 24:1! HalleluYah! That makes so much sense! But it makes no sense that He would have been saying that men

could now just divorce wives for adultery or sexual immorality when Torah instruction a death penalty for that sin! Yeshua can't change, add to or alter Torah in any way! To do so would be sin and the breaking of a commandment!
In the beginning it was not so. In the beginning it was not so. In the beginning it was not so. Read this again and again until you understand it is not adding to clarify the divine plan from the beginning.

Adultery requires a ***death penalty according to Torah***, as we've already read. This is one reason why I love to do word studies- sometimes a word can have different meanings according to CONTEXT! In the context of Matthew 5:32, porneia means ervah, which is immodesty or seductive behavior that is inappropriate for a married woman, but has not yet graduated to adultery. Ervah/porneia would warrant a DIVORCE, and not her death. And why would seductive behavior on the part of a wife warrant a divorce? Because Yah is all about genealogy and there must be no doubt as to inheritance rights for a man's children. A wife's faithfulness is such a big deal to Yah that He gives us an elaborate ritual in Numbers chapter 5 of how a husband and a priest are to handle a wife's suspected infidelity. It's very lengthy, so I won't include it here.

I believe the same thing was happening here in Mark 10- men were putting away their wives, but not completing the legal requirements from Torah by also giving them a certificate of divorce. By doing so the wives were not legally divorced and when they were attempting to marry other men, they were committing adultery.

Christ was explicit that giving a bill of divorce for any cause except fornication is adultery to the woman and any man involved. That bills of divorce were only allowed for a time due to hardness of heart and it was not the design from the beginning. This is not difficult to understand.

Mark 10:2-12 And Pharisees came and asked

Him, “Is it right for a man to put away his wife?” – trying Him. And He answering, said to them, “What did Mosheh command you?” And they said, “Mosheh allowed a man to write a certificate of divorce, and to put her away.” And Yeshua said to them, “Because of the hardness of your heart he wrote you this command. However, from the beginning of the creation, Elohim ‘made them male and female. For this cause a man shall leave his father and mother and cleave to his wife, and the two shall become one flesh,’ so that they are no longer two, but one flesh. Therefore what Elohim has joined together, let man not separate.” And in the house His taught ones asked Him about this again. And He said to them, “Whoever puts away his wife <without the written certificate of divorce> and marries another commits adultery against her. And if a woman puts away her husband <without the written certificate of divorce> and marries another, she commits adultery.”

Imagine thinking you can annul Christ's own message by adding your own words when he already said divorce except for fornication is being hard hearted and He is considering those who violate this to be fornicators.

I've recently been digging around in the Hebrew and Greek looking for ORIGINAL definitions of words in their context and how they have evolved in meaning over the centuries. One thing that I discovered that's quite disturbing is that the influence from Gnosticism and the Roman Catholic Church/RCC have completely removed the component of idolatry (a spiritual sin) from quite a few words, and have exacerbated and maximized the component of the physical pleasure (physical sin), those especially found in Galatians ch 5. And we know exactly why the RCC would be minimizing or removing the component of idolatry! This is clear in the fact that the RCC removed the 2nd commandment against idolatry in the Catholic Bible and added an additional commandment, You shall not covet your neighbor’s house.
Galatians 5:19-21 And the works of the flesh are well-known, which are these: adultery,

fornication (porneia), uncleanness, indecency, idolatry, drug sorcery, hatred, quarrels, jealousies, fits of rage, selfish ambitions, dissensions, factions, envy, murders, drunkenness, orgies, and the like – of which I forewarn you, even as I also said before, that those who practice such as these shall not inherit the reign of Elohim.

The word I have been studying in particular is 'fornication' (zanah in Hebrew and porneia in Greek) and what it meant in the beginning, but other words that have also changed and lost the association with idolatry are gluttony, orgies, and drug sorcery. So what I'm seeing from doing a thorough word study according to context in the Bible and getting definitions from old dictionaries is that fornication/zanah/porneia used to mean temple prostitution associated with idol worship. Gluttony used to mean eating food that had been sacrificed to idols. Orgies used to mean a parade or celebration glorifying pagan gods, which SOMETIMES included sexual activity. Drug sorcery used to mean that the practice of using drugs to be able to interact spiritually with pagan gods, which we know are really demons and not gods.

With that in mind, the Greek word ‘porneia’ can mean sexual conduct that is forbidden in Torah (Leviticus chapters 18 and 20, includes a death penalty), temple prostitution with the component of idolatry (includes a death penalty), but can also mean according to context ‘ervah’ meaning immodesty or seductiveness in a wife with someone other than her husband (no death penalty).

The following passage in 1st Corinthians is commentary from Paul and since I believe very much that all his thought processes and beliefs lined up with Torah and with the writings in the Tanakh that this would also line up with Ezrah chapter 10 as well. Ezrah commanded that the Israelites put away wives who were not in covenant with Yah. How then could Paul seemingly tell those in Corinth to not put away pagan, unbelieving wives? The only answer I have is that our understanding of the word he uses, ‘unbeliever’, is misunderstood, as so many of his other writings are. I think it means that the spouses were unbelievers IN YESHUA as Messiah, but were keepers of Torah and walking righteously. Suppose Paul is answering a letter and the question posed to him was, “I have a spouse that I walk in Torah with, but they don’t believe that Yeshua is the Promised Messiah to Israel. What should I do?”

1st Corinthians 7:10-16And to the married I command, not I, but the Master: A wife should not separate from a husband <if he doesn’t believe that Yeshua is Messiah>. But if she is indeed separated, let her remain unmarried or be restored to favor with her husband, and let a husband not send away a wife <because she doesn’t believe that Yeshua is the Messiah>. And to the rest I say, not the Master: If any brother has an unbelieving wife <in Yeshua as Messiah>, and she thinks well to live with him, let him not send her away. And a woman who has an unbelieving husband <in Yeshua as Messiah>, and he thinks well to live with her, let her not send him away. For the unbelieving husband <in Yeshua as Messiah> has been set-apart in the wife, and the unbelieving wife <in Yeshua as Messiah> has been set-apart in the husband. Otherwise your children would be unclean, but now they are set-apart. And, if the unbelieving one <in Yeshua as Messiah> separates, let him separate himself. A brother or a sister has not been enslaved in such matters. But Elohim has called us to peace. For how do you know, O wife, whether you shall save your husband? Or how do you know, O husband, whether you shall save your wife?

I also want to add that if CONTINUAL abuse is happening within a marriage, whether it be emotional abuse, psychological abuse, or physical abuse, or CONTINUAL addiction issues, those are grounds for at least a lengthy separation, allowing for prayer, fasting, repentance and confession for your own sin, and inner reflection, or possibly a divorce if there is no change during the lengthy separation in their behavior nor repentance.

Also consider that if Yah allows a SLAVE to be set free after abuse, how much more so can a WIFE go free?

Exodus 21:26-27 And when a man smites the eye of his male or female servant, and destroys it, he is to let him go free for the sake of his eye. And if he knocks out the tooth of his male or female servant, he is to let him go free for the sake of his tooth.

We also have here the three minimal requirements a husband MUST provide for his wife/wives:

Exodus 21:10 & 11 If he takes another wife, her food, her shelter, and her marital rights are not to be diminished. And if he does not do these three for her, then she shall go out owing no silver.

“She shall go out owing no silver” is in the context of her being a concubine wife and came into the household owing a debt that she’s working off through labor and service. If he is not fulfilling these three requirements to her, then she may go to the elders at the gate and try to resolve the conflict and/or perhaps pressure the husband into giving her a ghet/divorce.

If a husband or wife is consistently and continually refusing sex? IN MY OPINION, that would be grounds for a divorce as well, since it’s a requirement from the husband to the wife/wives, and because again, Yah is all about genealogy and inheritance.

I keep hearing that there’s no provision in Torah for a woman to divorce her husband, and while that may be true, (with the possible exception in Exodus 21) we also have this in the NT/Renewed Covenant:
Mark 10:12 And if a woman puts away her husband <with no written certificate of divorce given to her> and marries another, she commits adultery.

There are two places in Torah where it says a divorce is not allowed at all. So the argument remains- if no one is permitted to divorce, why would we have special instructions for this situation?

Deuteronomy 22:13-19 If any man takes a wife and goes in to her, and hates her, and makes shameful charges against her, and brings up an evil name on her, and says, I took this woman, and when I came to her, I did not find in her the tokens of virginity, then shall the father of the girl, and her mother, take and bring tokens of the girl's virginity to the elders of the city in the gate. And the girl's father shall say to the elders, I gave my daughter to this man to wife, and he hates her. And, lo, he has made shameful charges against her, saying, I have not found in your daughter the tokens of virginity. And yet these are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city. And the elders of that city shall take that man and punish him. And they shall fine him a hundred shekels of silver, and give them to the father of the girl, because he has brought an evil name on a virgin of Israel. And she shall be his wife. He may not put her away/divorce her all his days.

Deuteronomy 22:28 & 29 If a man finds a girl, a virgin not engaged, and seduces her <the Hebrew word being ‘taphas’ and not the Hebrew word used for rape ‘chazaq’ like in verse 25>, and lies with her, and they are found, then the man who lay with her shall give to the girl's father fifty shekels of silver, and she shall be his wife. Because he has humbled her, he may not put her away/divorce her all his days.

PLEASE, make sure you have made EVERY effort to make your marriage work before getting a divorce! Seek counsel from other MATURE believers and be accountable to them while being honest and transparent. If at the end of it all you decide to get a divorce, make sure (if you’re a woman) that you have a legal written certificate of divorce, whether that be something written from your hand or your spouse’s hand, or a legal document that you had to get through your local government, or both of those. It should have the husband's signature on it showing his intent to dissolve the marriage covenant. It would be appropriate to have the reasons given for the divorce included in the certificate. This written certificate of divorce is for the wife's protection and should remain in her possession, being proof that she is legally divorced and it is what gives her back the right to marry again. There is no need for a husband to have proof of divorce since a husband is not exclusively bound to just one wife according to Torah. He has the option for having many marriage covenants in place, so he doesn't need a divorce first.

In any cases of a broken engagement/betrothal, I think it would be VERY wise for the man to give the woman a written certificate of divorce, because according to the Torah, a betrothal means a marriage covenant has already been made. She won't be able to get engaged/marry again without that certificate of divorce, according to Torah. Consider this:

Matthew 1:18 & 19 But the birth of Yeshua the Messiah was as follows: After His mother Miryam was engaged to Yoseph, before they came together, she was found to be pregnant from by the Holy Spirit. And Yoseph her husband, being righteous, and not wishing to make a show of her, had in mind to ***put her away*** secretly.

At this point they were only betrothed, so he needed and intended to divorce her.

Also consider the fact that if a man rapes a woman that's betrothed/engaged to another man, the rapist receives a death penalty, the same penalty as for a fully married woman:

Miryam was conceived by the Holy Spirit, not by rape.

Deuteronomy 22:25 But if a man finds the girl who is engaged in the field, and the man seizes her and lies with her <rape>, then only the man who lay with her shall die.

I know this may ruffle even more feathers, but I want to point out that in the Hebrew culture, if a divorce were to happen, the children would not leave and be sent away with the mother as it usually is in our culture today. The children would have a need for financial security primarily, and secondarily, the inheritance rights come through the father's lineage, and not the mother's. When a child is born now days, the child is given its father's last name and not the mother's, giving weight to the fact that the child belongs to the family of the father. In Hebrew culture, children were known as the 'son of...' or 'daughter of...' with the father's name, and never the mother's. For a time, once it occurred to me, I wondered about the fact that there were no Torah instructions regulating child support. Once I thought all this through, it made sense why it's not there. Children would remain with the father and his family, and the wife would struggle to survive on her own.

Correct.

If a husband makes a vow on his wedding day to "forsake all others", but decides later on in the marriage that he wants additional wives, he is bound to keep his wedding vow:

Numbers 30:2 When a man vows a vow to יהוה, or swears an oath to bind himself by some agreement, he does not break his word, he does according to all that comes out of his mouth.

Christ told us not to make vows. Let's not make vows

A husband attempting to force his wife into polygyny when he's made a previous vow breaks Torah and will bring chaos into a home. The wife will want to assume that he's attempting to commit adultery by wanting more wives, but according to the Biblical definition of adultery, he's not. He should keep his vow of faithfulness though.

Correct. He would be a liar but not an adulterer.

So looking at this from all across His Word, I see various, allowable reasons for divorce, and no prohibition against marrying someone after a divorce IF a written certificate of divorce is given. The definition of ‘sin’ is to break a Torah command and I have not discovered anywhere in Torah where divorce is prohibited, nor anywhere where it says anyone (other than a Levitical priest) can not marry a divorced person.

I pray I have not misrepresented His Word on this very hot, controversial topic. This is currently how I see marriage, divorce and marrying again, but as always with everything, I am subject to correction and reserve the right to change my mind at any given time if given proof from Scripture that I am in error.

Shalom v’brachot
Peace and blessings